it. . . . Kindly man's hand helps his^faead, and his eye helps his foot, andJSOgot his body . . . and thus should it be in parts of *'th^^SffSST^.* . . As divers parts of man serve3"unEindly to man if one took the service of another and left his own proper work, so divers parts of the Church have proper works to serve God ; and if one part leave his work that God has limited him and take work of another part, sinful wonder is in the Church. . . . Surely the Church shall never be whole' before proportions of her parts be brought again by this heavenly leech and [by] medicine of men." [17] *S'*

Speculation does not develop *in vacua.* It echoes, however radical it is, the established order. Clearly this patriarchal doctrine is a softened reflection of the feudal land system. Not less clearly the Church's doctrine of economic ethics is the expression of the conditions of mediabval industry. A religious philosophy, unless it is frankly to abandon nine-tenths of conduct to the powers of darkness, cannot admit the doctrine of a world of business and economic relations self-sufficient and divorced from ethics and religion. But the facts may be difficult to moralize, or they may -be relatively easy. Over a great part of Europe in the later Middle Ages, the economic environment was less intractable than it had been in the days of the

Empire or than it is to-day. In the great commercial centres there was sometimes, it is true, a capitalism as inhuman as any which the world has seen, and from time to time ferocious class wars between artisans and merchants.[18] But outside them trade, industry, the money market, all that we call the economic system, was not a system, but a mass of individual trades and individual dealings. Pecuniary transactions were a fringe on a world of natural economy. There was little mobility or competition. There was very little large-scale organization. With some important excep-tions, such as the textile workers of Flanders and Italy,